ADVENT HARBINGER
AND BIBLE ADVOCATE.

JOSEPH MARSH, "BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE." EDITOR & PROPRIETOR.

Whole Number 483. ROCHESTER, N. Y., SATURDAY, MARCH 26, 1853. New Series---Vol. IV. No. 41.

Poetry.

Original.

My Own Blessed Home.

BY MRS. A. C. JUDSON.

Air.—'Old folks at home.'

There is a world of peace and pleasure,
Faith can discern,
Where lies my best, my dearest treasure,—
There's where my heart doth turn.
Here o'er this ruin'd, dark creation,
Sadly I roam;
Still longing for the great salvation,
And for my own blessed home.
Chorus.—All the world is sad and dreary,
Every where I roam;
O, pilgrims, how my heart grows weary,
Far from my own blesse'st home.

There are those mansions full of glory,
By Christ prepared,
Where we'll recount the wondrous story,
Why joys divine are shared.
Then all the sons of God united,
Joyful will sing;
O what a shout from souls delighted,
All heav'n and earth will ring!
Chorus.—All the world, &c.

Still best of all to see my Savior
There on the throne,
Smiles showing his love and favor,
And meeting all his own.
When shall we hear that voice inviting,
'Ye blessed come'!
When shall we joyful there uniting,
Praise God that we're at home!
Chorus.—All the world, &c.

Rochester, N. Y.

Destiny of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

THE subject of these lectures is not political, but religious. Their object is not speculation, but practice; not to gratify a vain curiosity, or to intrude into the secret cabinet of the Most High, and, with a rash hand, to lift up the veil which he has drawn over his secret councils, any farther than he has been pleased to reveal them by his servants, his prophets; but to impress upon the minds of my countrymen, and especially my Christian brethren, the duties which are imperatively binding upon them, at this great and eventful crisis. What conclusion you may have drawn from the facts and circumstances that have been laid before you, and from those awful parts of sacred prophecy, at which we have glanced, I know not; but the impression on my mind is, that the day of the Lord is drawing near, and that, although there is at present a pause among the nations, yet that this pause is only that short one, intimated in the sixteenth chapter of the book of Revelations, preparatory to those fearful convulsions, which are to follow the outporing of the Seventh Vial. Every attentive observer must be aware that the evil principles of Infidelity, Popery, and disorganization, are all busily at work, and preparing materials for some prodigious explosion. Such, at this instant, is the precise state of things. Soon, therefore, we may expect 'that the great voice will come out of the temple of heaven, from the throne, saying—It is done. And then, together with voices, and thunders, and lightning, there will be a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great.' How awful is even the apprehension of such a concussion to happen in our time! Should it be realized, what will be the doom of our country?—What will be your lot, my dear brethren? Let me urge the question home upon my own heart; what will be my doom in that awful day? To be indfferent, is not wisdom, but infatuation.

Be our opinion, however, what it may, yet let us remember that as secret things belong unto the Lord, and only things revealed to us, and to our children, and as the plain and positive precepts of Scripture, and not the eternal decrees of God, are the rule by which men and nations are to act and govern themselves; so no opinion we may form from the light of prophecy, and the signs of the times, should induce us to neglect those means, by which we may hope, if possible, to escape the threatened judgments, or at least to gain a lengthening out of the tranquility. A ray of hope may, perhaps, be derived from that solemn and gracious declaration of the Most High, by the prophet Jeremiah: 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy; if that nation against whom I have pronounced these things, turn from their evil, I will repent of the evil that I thought to do unto them.'

Our own eternal destiny, which is to each of us, as individuals, immensely more important than the destinies of all the empires in the world, demands our awakened and most serious attention. The kingdom of the Messiah is the kingdom of immortal saints, ransomed from eternal death by its Great Founder, and placed by the side of this kingdom, by the Spirit of Prophecy; the magnificent empires of Babylon, Persia, Greece, and Rome, at once the terror and admiration of the world, are but as the chaff of the summer thrashing floors, which the wind carrieth away, so that no place is found for them. Death, whenever it comes, will assuredly be the end of the world to each of us, when our fate will be irrevocably sealed, and no speculation upon the fate of nations can prepare us for the kingdom of heaven. * * * *

Destruction seems to be the order of the present system, and whatever does not belong to man as an heir of eternity, seems to be made only to be destroyed. The riches of individuals and the wealth of nations, make to themselves wings and fly away; the race of earthly glory is soon run, and heroes have sighed for other worlds to conquer. The pleasures of sin are but for a season, and they leave a sting behind, loaded with deadly poison; youth is but a dew-drop of the morning, which the rising sun exhales; beauty is but a superficial tincture thrown upon the skin, which a fit of sickness washes away; health, strength, agility, and whatever depends upon the body, is peculiarly precarious; and what is life itself, the foundation of all earthly enjoyment, but a vapor which appeareth but for a moment, and is destroyed by the next rough blast. States and empires have their day like mortal man; they rise in grandeur, and sink in ruins, under the smiles or frowns of the Judge of the whole earth; the heavens themselves shall be folded up as a moth-fretten garment, and shall be changed; and heaven and earth shall pass away with an exceeding great noise. * * * * * *

Awake, then, Oh man! to serious reflection! Forget not amidst the concussions of nations, thy own dignity as an heir of immortality. Ponder the momentuous interrogation of the Creator of the world, the Redeemer of man, and the Prince of the kings of the earth,—'What shall a man be profited, if he gain the whole world, and lose his own soul.' It is the most concerning inquiry that can engage or absolve the attention of a being passing through the shadows of time to the dread realities of an eternal world. It admits only of one answer, yet that answer, is seldom given, but with reluctance, uneasiness, and conscious guilt. But any man who shrinks from the enquiry, and who is afraid to meet it in all its portentous importance, is really in the dark, as to the real causes of the evils of the times, and of the means of escaping the danger. But he who honestly follows out the awakening question in all its bearings, will soon discover that our national peril arises from our guilt in the sight of God, and that there is no avenue of deliverance, without repentance towards God, and faith towards our Lord Jesus Christ. The Son of God is now saying to us, in his Word, and by the administration of his Providence, 'Except ye repent, ye shall all likewise perish.' But the annunciation damps our spirits, and throws a gloom around us; and we are more ready to cry out, 'Art thou come to torment us before the time?' than to say, 'Jesus, thou Son of David, have mercy upon us.'

How awful is the state, how impious the character, of modern infidels. Their eyes are shut, their ears are closed, and their hearts they have hardened, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and God should save them. No wonder that they charge the students of prophecy with insanity, or that they brand their monitors with the epithets of fools, fanatics, and madmen, as the infidels before the flood did the preacher of righteousness, during the 120 years while the ark was preparing, and the aspect of things seemed to afford them some plausible pretext for their impious scorn and raillery. The sun rose and set as usual; the rain descended at proper times, and in moderate degrees; the seasons rolled on; fruits of the earth were ripened and gathered in; and it does not appear that a single prognostic was seen to announce the coming storm. The faith of Noah, therefore, appeared to them as the credulity of imbecility; his ministry as the ravings of mental aberration; and his labor, expense, and all his contrivances, in the building of the ark, as the climax of religious infatuation. 'Divine justice,' says an ancient writer, 'has leaden feet, but iron hands; its march to vengeance is slow, but its executions are terrible.' The patience of God was at length exhausted; the hour of vengeance came; Noah entered into the ark; God shut him in, and all was over. When they saw the cataracts from above meeting the torrents rushing from the fountains of the great deep beneath, and the raging billows of a boundless ocean, amidst the wild uproar of nature, rising above the summits of the highest mountains, to which they had climed for safety; how bitterly did they condemn the madness of their infidelity, and how gladly would they have stepped into some ark of salvation. Similar to this was the terror and the desperation of the infidels of Sodom, when Lot was gone, and the flame of Sodom ascended up as a burning furnace towards heaven.

Let the Infidel, therefore, hear and fear, and turn unto the Lord; for our God, who is coming to take vengeance, is a consuming fire. Let him no longer set his mouth in blasphemy against the heavens, nor contemn the authority of the King of Zion, saying, 'Come, let us break their bands asunder, and let us cast away their cords from us.' 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision; he shall speak to them in his wrath, and vex them in his sore displeasure; when he breaks the unbelieving nations in pieces with a rod of iron, like a potter's vessel.' All thy impious cavils against the gospel, and all thy blasphemous sophistries, which have been answered a thousand times, will stand thee in no stead on that day. Hast thou pondered, and canst thou now ponder, without irritation, the awful sanctions by which the claims of the gospel, which thou despisest, are guarded and enforced,—'He that believeth not shall be damned.' These words proceeded from the lips of the compassionate Savior; they pronounce thy doom; but who can explain the import of the word damnation? He that believeth not is condemned already, and the wrath of God abideth upon him:—these words proceeded from the lips of the illustrious harbinger of the compassionate Savior; but who knoweth the power of God's wrath? Yet, on thee, O man, the wrath of God abideth:—in sickness or in health, at home or abroad, sleeping or waking, in war or peace, amidst the stability or the crash of nations, in life and in death, the wrath of God abideth upon thee; and, dying in thy infidelity and guilt, it will plunge thee into everlasting perdition. Hast thou an arm like God? Canst thou thunder with a voice like his? Canst thou bear the weight of his vengeance? When he arises to punish, who shall attempt to rescue?—'How will thine hands be strong, or thine heart endure, in the day when he shall deal with thee. He will do it, for the mouth of the Lord hath spoken it.' Whom his grace does not subdue, his vengeance will overwhelm. He shall reign until all his enemies are made his footstool, and all who refuse to bow to the scepter of his love, shall be broken in pieces with his rod of iron.—O! then, let me beseech you, by the tender mercies of God, and by the compassion of a dying Savior; by the terrors of the law, and by the grace of the gospel; by the worth of your own souls, and the immense importance of eternal things; by the wrath that is coming upon the nations; by the joys of heaven, and by the sorrows of hell; by every thing that is tender, and every thing that is awful,—let me beseech you to kiss the Son, to bow to the scepter of his kingdom, lest ye perish from the way, when his anger is kindled but a little,—yes, but little; a single spark would prove sufficient to consume all nations, and to burn down to the lowest hell.

Let the unbeliever, who makes a profession of Christianity, tremble, when he reads the denunciation of God's wrath, speedily to be inflicted on guilty nations! Time is passing off; eternity is pressing forward; the judge is at the door. The contemplation of such calamities, about to overtake and overwhelm a secure, though guilty world, is enough to melt the hardest heart into compassion. 'Look away from me,' said the prophet, 'I will weep bitterly; labor not to comfort me, because of the spoiling of the daughter of my people; for it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hosts, in the valley of vision.' Will a lion roar in the forest, when he has no prey? Will a young lion cry in his den, if he

a glass darkly, but then we shall see face to face.

O my dear brethren and sisters, what a peculiar sort of people ought we to be, in all holy conversation and godliness, looking in prospect away to the consummation when Jesus shall come and restore all things to their primitive Eden splendor! Then 'they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Then there will be no more running to and fro, saying, know the Lord, for every one will know him from the least to the greatest.'

Put on therefore as the chosen of God, holy and beloved, tender compassion, kindness, humility, mildness, long-forbearance, bearing with each other and forgiving one another. If any one have a complaint against any, even as Christ forgave you, even so also do ye. And above all these things put on love which is the perfect bond. Let the love of Christ dwell in you richly, with all wisdom teach and admonish each other in psalms and hymns and spiritual songs, singing to the Lord with grace in your hearts; for when Christ who is our life shall appear, then we also shall appear with him in glory,

Raisin, Mich. Feb. 8th, 1853.

The Signs of Christ's Coming, and the End of the World or Age.

Bro. Frisbie:—I take the liberty to show, (as I think,) that you are mistaken in confounding the darkening of the sun, moon and stars, spoken of by the prophets, Isaiah, (xiii. 9, 10;) Amos, (v. 18, 20; viii. 9;) and, I will add, Joel, (iii. 13–16,) with Matt. xxiv. and Mark xiii. and Luke xxii. Let us read Joel ii. 31. 'And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood. Before *the great and terrible day of the Lord* come.' Not *in* the day of the Lord, as Bro. F. says. Peter applies this darkening the sames as Joel does; 'before the great and notable day of the Lord comes.' Acts ii. 20.

Here let me say, that the darkening of the sun, &c., spoken of in Joel iii. 15; Amos v. 18–20; viii. 9; and Isa. xiii. 9, 10, cannot be the same as in Joel ii. 30, 31, for the one takes place in the day of the Lord, (as Bro. F. says,) and the other before. Let me give one text from Ezekiel, which will settle the question.—xxxii. 3–8. 'Thus saith the Lord God: I will, therefore, spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land. I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. [The same is in xxxix. 17–19, and Rev. xix. 18.] And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains: and the rivers shall be full of thee. And when I shall put thee *out* [or extinguish] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.—*All* the bright lights of heaven will I make dark over thee, and set darkness upon the land, [Palestine,] saith the Lord God.' Here we learn that this darkening of the sun, moon and stars will take place, after the great battle is fought at Jerusalem, and the fowls of heaven and the beasts of the earth are invited to feast upon the slain of the ungodly; and when they are extinguished, then God causes the bright lights of heaven to be darkened; this takes place *in* the day of the Lord, or day of judgment, after the Lord has come, and therefore cannot be a sign of his coming, *cannot* be confounded with the signs spoken of in Matt. xxiv., Mark xiii., and Luke xxi., which are given as tokens to *know* when the coming of the Son of Man is near.

Bro. F. quotes Luke xxi. 31, and then adds, This shows the signs, distress of Gentile nations, coming of Christ, resurrection of the dead.—When all those things shall come to pass, know that the *kingdom* of God is nigh at hand, 'even at the door.' Will the resurrected dead know that the signs have taken place, so as to know that the kingdom is at the door? And will not the living saints know that he [Christ] is nigh, even at the door, before the resurrection takes place? So I read, and so I believe.

George Dillabaugh.

Original.

Delusion.—E. White's Visions.

BY A. N. SEYMOUR.

I wish to convey some thoughts to those of like precious faith scattered abroad, touching the *shut door* spoken of by him who spake as never man spake, recorded for our instruction in Matt. xxv. And what has called out these thoughts, are the visions of Ellen White, embodied in a pamphlet of sixty four pages, setting forth her views and christian experience, and which the advocates of the Jewish Sabbath seem peculiarly zealous in circulating among the brethren who are looking for the Lord. The author affirms that she is carried away by the Spirit of God in vision, and sees future as well as past and present events, and then in the closing lines of the book says, that it is designed for the *sincere only*, and not for those who would *ridicule* the things of the Spirit of God. Well, truly, I would not, for *my life*, ridicule the revelation of God, be stowed upon man by the power of the Holy Ghost, but, really, I do feel to *ridicule*, and not only so, but to *expose* the monstrous and wicked absurdities which the book contains. I will refer to one of the many absurdities in the work.—Those who may chance to see the pamphlet hereafter, may open to the forty-third page, and read a *view of events* that transpired in the New Jerusalem at the end of the 2300 days, as seen by Ellen.

She commences by saying, 'I saw a throne, and on it sat the *Father* and the Son. 'I gazed on Jesus' countenance and admired his lovely person. The *Father's* person I could not *behold*, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself? He said he had, but I could not behold it; for, said he, if *you* should *once* behold the glory of his person, *you would cease to exist*.' On the same page, about the twenty-fifth line from the top, she says, '*I saw the Father rise from the throne*, and in a flaming chariot go into the Holy of Holies within the vail.' Here is a positive contradiction, and the reader must conclude that either her visionary guide was one of the *lying spirits* of these times, or that Mrs. Ellen White did *cease to exist* at the time she saw the vision.

But this is not the most glaring inconsistency, for she further remarks in the same vision, I saw a cloudy chariot with wheels like flaming fire, and angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat.

Thus the throne of the Father and Son in the holy place was vacated, and the door of the outer sanctuary was shut, as she or they affirm. But what now? Why, she sees *Satan* by the throne that the Father had left, trying to carry on the work of God! She saw also a company bowed before that throne, praying to the Father, Saying give us thy spirit, not knowning that he had retired. Then Satan would breathe upon them an unholy influence, thus answering their prayers! Satan's object she says was to keep them deceived. O what a blasphemous vision! The Devil in the New Jerusalem! No wonder the sanctuary there, as they teach, needs cleansing! I never could see before what there was in God's holy city to be made clean. *Now I see!* But hold a moment, let us hear what the Holy Ghost teacheth. Rev. xxi. 27 'And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life.' Here then, she has got old Diabolus, the greatest liar in the universe, and the father of liars, into the New Jerusalem, answering the prayers of the saints! and Seventh day preachers and believers are paying out their money for such visionary trash, and circulating them to make converts!

This vision is sufficient to stamp the rest as fabulous. It is adding to God's word, and to such as believe and circulate this pamphlet, I would advise them to read Rev. xxii. 18, 19.

I now sincerely enquire what is truth in reference to the Shut-door in Matt. xxv? The subject to my mind is so clear and satisfactory, that I wonder how any one can run amiss of the truth. The Savior says, 'Then shall the kingdom of heaven be likened unto the ten virgins that went forth to meet the bridegroom.' When shall it be thus likened? &c. The closing verses of the foregoing chapter will answer this question. They inform us that two classes of servants will exist prior to and near the close of time. One faithful, and giving meat in due season, while the other is undutiful, crying 'my Lord delayeth his coming.' This being established, we inquire, who are the ten virgins that go forth? &c.

All those whose minds were illuminated with the proclamation of the near coming of the Son of man, were called to go forth to meet him in 1844. The disappointment at that time, to the ten virgins, or all who were in expectation of his coming, then brought along with it the tarrying, slumbering and sleeping period, for while the Bridegroom tarried, they all slumbered and slept. The glad tidings of the near approach of the coming of Christ, and the kingdom of God which has been made for the last fifteen years, I consider is of God, (laying aside all extravagances which some have run into), yet I have no idea that the true midnight cry ever has been given, for rest assured that is not made till the close, or very nearly so, of the tarrying time; and remember that this time of delay extends to this proclamation. What is it that wakes up these virgins to give this cry? I answer, the sign of the Son of man, which just precedes his coming. What is that? I understand it to be the rolling together of the heavens as a scroll, Rev. vi. 14–17, for the reason that this event brings along with it the same effect as that mentioned by the Savior in Matt xxiv. 30. Then when the sign is seen, the cry will be heralded forth with great power, 'Behold the Bridegroom cometh; go ye out to meet him.'

'Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps aregone out.' But they were refused, and directed to go and buy, and while they went to buy, the Bridegroom came, and they that were ready went in with him, and the door was shut. When is the door to be shut? Not till Christ comes, and all the virgins that are ready enter in. Afterward came the foolish virgins, saying, Lord, Lord, open to us. But he answered and said, 'Verily, I say unto you, I know you not.' O, my dear brethren and sisters, remember, this will be said to you, if you have no oil [grace of God] in your hearts, therefore, watch, watch, be ready all the while, let what will come, for those that are ready will enter into the kingdom. Praise the Lord. O my soul!

Plymouth, Mich., Feb. 2

LETTER FROM BRO. J. M. JUDSON.

Bro. Marsh:—Permit me to say to Bro. J. Wilson, through the *Harbinger*, that the brethren in this section wish him to call on them, on his western tour, in the spring. I prefer writing to him through the *Harbinger*, in hope that by doing so it may call the attention of the brethren in Cleveland, Olmsted, Bucyrus, Marysville and other places on his route. We wish him to come at his own convenience, as to *time*, but calculated, if possible, to spend a few days in Rochester, also in Fairfield, and Norwalk. We need assistance. The brethren, I believe, universally, are strong in the faith, but lack that energy, that should characterize them, as children, looking for their long absent Lord. It is time, high time, that our energies were aroused. For Mazzini's 'volcanic crust' is not confined to Europe, simply, but covers the surface of the whole earth; nor does the 'lava sleep beneath the surface,' but it will descend from God out of heaven, and soon, soon, destroy the destroyer! O where am I? and what am I doing, to arouse a sleeping guilty world, to their impending danger! O who can stand that great conflict!—Mazzini's eruption from beneath Jehovah's fire from above! How awful! And yet how certain. And while my heart exclaims, 'Come Lord Jesus, come quickly,' I tremble in view of my lethargic state!

O brethren and sisters in Christ, let us arouse to the conflict, and arm ourselves with the panoply of heaven, for the battle of the great day of 'God Almighty' is at hand. Pray for me that my faith fail not, and that I may be found having on the whole armor, fighting manfully the battles of the Lord.

Yours in hope of eternal life at the appearing of Jesus. J. M. Judson.

North Fairfield, Huron co., O, March 10, 1853.

Preach the Word.

The most important work in which a human being can engage, is that of preaching the gospel; for it involves interests that extend both to time and eternity. Well might the apostle of the Gentiles exclaim, 'Who is sufficient for these things?' To be qualified for this work, the love of God must be shed abroad in the heart by the Holy Ghost, and the mind must be disciplined by study, and stored with knowledge.—Every good man whose heart is filled with the love of God, and can exhort well, is not competent to preach the Word, for the heart may be prepared by God, but the mind must be qualified by the use of the ordinary means. Divine and human agency should be recognized in the preparation for, and in the prosecutions of this great work. Preaching implies teaching as well as exhortation, and whoever would succeed must be able to instruct, and in order to this the cultivation of the mind is necessary in connection with a right state of the heart. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.'

The preaching of the Word implies the proclamation of all its great truths. The threatenings of the law should not be preached to the neglect of the more comforting parts of divine truth, and the promises should not be presented to the neglect of the threatenings; the truth, and the whole truth should be preached. Especially should the great central doctrine of the gospel system, with which the others must stand or fall, be preached—'Jesus Christ and him crucified.'

The truths of the gospel are not to be preached abstractly, for they all have more or less practical bearing. They should be presented in their practical bearing on the hearts and lives of those who hear, so that they will see and feel they are meant. A specific application of gospel truth should be made to the various forms of evil that exist in the community; without this men will never be reformed. The temperance reform has been carried forward mainly by pursuing this course. The gospel had been preached in this country for two centuries in a manner that did not seem to check, to much extent, the flood of intemperance; but when it began to a considerable extent to be preached in its direct application to this evil it was checked.

In a word, the preacher of the gospel should hold up the disease of sin in its various phases, and the sovereign remedy provided for its removal.

Whosoever would be a 'workman that needeth not be ashamed,' must be a man of one work. To the preaching of the Word must his attention and energies be mainly directed. In other callings a man can only attend properly to one at a time; and in the work of the gospel ministry it is especially true that an individual must give himself up wholly to its duties if he would succeed.—*Christian Advocate & Jour.*

☞ There is no conduct so low but may have hopes, nor so high that it is out of the reach of fears.